

*Priest:* Blessed is our God, always, now and ever and to the ages of ages.

*Reader:* Amen.

*Reader:* Glory to You, our God; glory to You!

Heavenly king, comforter, Spirit of the Truth, who are everywhere present and fill all things, treasury of good things and giver of life, come and tabernacle in us, and cleanse us from every impurity, and save our souls, O Good One.

### **The Trisagion Prayers**

Holy God! Holy Mighty! Holy Immortal! Have mercy on us. *(3x)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages.  
Amen.

All-holy Trinity, have mercy on us!

Lord, cleanse our sins!

Master, pardon our transgressions!

Holy One, watch over and heal our infirmities, for Your name's sake.

Lord, have mercy. *(3x)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages.  
Amen.

*All:* Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one.

*Priest:* For Thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and to the ages of ages.

*Reader:* Amen.

Lord, have mercy. *(12x)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages.  
Amen.

*Reader:* Come, let us worship God our King.

Come, let us worship and fall down before Christ our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

Come, let us worship and fall down before Him.

*Reader:* Bless the LORD, O my soul!

O LORD my God, You are very great:

You are clothed with honor and majesty,

Who cover Yourself with light as with a garment,

Who stretch out the heavens like a curtain.

He lays the beams of His upper chambers in the waters,

Who makes the clouds His chariot,

Who walks on the wings of the wind,

Who makes His angels spirits,

His ministers a flame of fire.

You who laid the foundations of the earth,

So that it should not be moved forever,

You covered it with the deep as with a garment;

The waters stood above the mountains.

At Your rebuke they fled;

At the voice of Your thunder they hastened away.

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\* Vespers should begin in the early afternoon on January 5.

They went up over the mountains;  
They went down into the valleys,  
To the place which You founded for them.  
You have set a boundary that they may not pass over,  
That they may not return to cover the earth.  
He sends the springs into the valleys;  
They flow among the hills.  
They give drink to every beast of the field;  
The wild donkeys quench their thirst.  
By them the birds of the heavens have their home;  
They sing among the branches.  
He waters the hills from His upper chambers;  
The earth is satisfied with the fruit of Your works.  
He causes the grass to grow for the cattle,  
And vegetation for the service of man,  
That he may bring forth food from the earth,  
And wine that makes glad the heart of man,  
Oil to make his face shine,  
And bread which strengthens man's heart.  
The trees of the LORD are full of sap,  
The cedars of Lebanon which He planted,  
Where the birds make their nests;  
The stork has her home in the fir trees.  
The high hills are for the wild goats;  
The cliffs are a refuge for the rock badgers.  
He appointed the moon for seasons;  
The sun knows its going down.  
You make darkness, and it is night,  
In which all the beasts of the forest creep about.  
The young lions roar after their prey,  
And seek their food from God.  
When the sun rises, they gather together  
And lie down in their dens.  
Man goes out to his work  
And to his labor until the evening.  
O LORD, how manifold are Your works!  
In wisdom You have made them all.  
The earth is full of Your possessions –  
This great and wide sea,  
In which are innumerable teeming things,  
Living things both small and great.  
There the ships sail about;  
There is that Leviathan  
Which You have made to play there.

These all wait for You,  
That You may give them their food in due season.  
What You give them they gather in;  
You open Your hand, they are filled with good.  
You hide Your face, they are troubled;  
You take away their breath, they die and return to their dust.  
You send forth Your Spirit, they are created;  
And You renew the face of the earth.  
May the glory of the LORD endure forever;  
May the LORD rejoice in His works.  
He looks on the earth, and it trembles;  
He touches the hills, and they smoke.  
I will sing to the LORD as long as I live;  
I will sing praise to my God while I have my being.  
May my meditation be sweet to Him;  
I will be glad in the LORD.  
May sinners be consumed from the earth,  
And the wicked be no more.  
Bless the LORD, O my soul!  
The sun knows its going down.  
You make darkness, and it is night,  
O LORD, how manifold are Your works!  
In wisdom You have made them all.  
Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever,  
and to the ages of ages. Amen.  
Alliluia, Alliluia, Alliluia. Glory to You, O God! (x3)

## Great Litany

*Deacon:* In peace let us pray to the Lord.

*People:* Lord, have mercy.

Musical notation for the first 'Lord, have mercy' response. It consists of two staves: a treble clef staff and a bass clef staff. The treble staff contains a melody of quarter notes: G4, A4, Bb4, C5, Bb4, A4, G4. The bass staff contains a bass line of quarter notes: G3, F3, E3, D3, C3, B2, A2. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

*People:* Lord, have mercy.

Musical notation for the second 'Lord, have mercy' response. It consists of two staves: a treble clef staff and a bass clef staff. The treble staff contains a melody of quarter notes: G4, A4, Bb4, C5, Bb4, A4, G4. The bass staff contains a bass line of quarter notes: G3, F3, E3, D3, C3, B2, A2. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

*People:* Lord, have mercy.

Musical notation for the third 'Lord, have mercy' response. It consists of two staves: a treble clef staff and a bass clef staff. The treble staff contains a melody of quarter notes: G4, A4, Bb4, C5, Bb4, A4, G4. The bass staff contains a bass line of quarter notes: G3, F3, E3, D3, C3, B2, A2. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

*People:* Lord, have mercy.

Musical notation for the fourth 'Lord, have mercy' response. It consists of two staves: a treble clef staff and a bass clef staff. The treble staff contains a melody of quarter notes: G4, A4, Bb4, C5, Bb4, A4, G4. The bass staff contains a bass line of quarter notes: G3, F3, E3, D3, C3, B2, A2. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

For our Archbishop *Alexander*, for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

*People:* Lord, have mercy.

Musical notation for the fifth 'Lord, have mercy' response. It consists of two staves: a treble clef staff and a bass clef staff. The treble staff contains a melody of quarter notes: G4, A4, Bb4, C5, Bb4, A4, G4. The bass staff contains a bass line of quarter notes: G3, F3, E3, D3, C3, B2, A2. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.

*People:* Lord, have mercy.

Musical notation for the first prayer. It consists of a treble clef staff and a bass clef staff, both in a key signature of one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics "Lord, have mer - cy." are written below the treble staff.

For this city, for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

*People:* Lord, have mercy.

Musical notation for the second prayer. It consists of a treble clef staff and a bass clef staff, both in a key signature of one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics "Lord, have mer - cy." are written below the treble staff.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

*People:* Lord, have mercy.

Musical notation for the third prayer. It consists of a treble clef staff and a bass clef staff, both in a key signature of one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics "Lord, have mer - cy." are written below the treble staff.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

*People:* Lord, have mercy.

Musical notation for the fourth prayer. It consists of a treble clef staff and a bass clef staff, both in a key signature of one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics "Lord, have mer - cy." are written below the treble staff.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

*People:* Lord, have mercy.

Musical notation for the fifth prayer. It consists of a treble clef staff and a bass clef staff, both in a key signature of one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics "Lord, have mer - cy." are written below the treble staff.

Help us, save us, have mercy on us, and keep us, O God, by Your grace.

*People:* Lord, have mercy.

Musical notation for the phrase "Lord, have mercy." It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics "Lord, have mer - cy." are written below the treble staff.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

*People:* To You O Lord.

Musical notation for the phrase "To you, O Lord." It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics "To you, O Lord." are written below the treble staff.

*Priest (Ekphonisis):* For to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

*People:* Amin.

Musical notation for the word "Amen." It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics "A - men." are written below the treble staff.

## "Lord I Call..." – Tone 2

READER: In the Second Tone, Lord I call upon you hear me!

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!//

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!//

Hear me, O Lord!

Lord, I call upon You, hear me. Hear me, O Lord.

Lord, I call upon You, hear me. Receive the voice of my prayer

when I call u - pon You. Hear me, O Lord.

Let my prayer a - rise in Your sight as in - cense and let the lifting

up of my hands be an evening sac - ri - fice. Hear me, O Lord.

(PSALM 139 LXX)

READER (CHANTED AFTER THE FIRST STICHARION IS COMPLETED): Set a watch over my mouth, O Lord, keep guard over the door of my lips.  
 Incline not my heart to any evil, to busy myself with wicked deeds in company with men who work iniquity, and let me not join their chosen ones.  
 Let a good man strike or rebuke me in mercy; but let the oil of the wicked never anoint my head. For my prayer is continually against their evil deeds,  
 When their judges are overthrown in stony places. My words shall be heard then!  
 As a rock which one cleaves and shatters on the land, so shall their bones be strewn near hell!  
 But my eyes are toward You, O Lord, Lord! In You I put my trust, do not take away my soul.  
 Keep me from the trap which they have laid for me, and from the snares of evil doers.  
 Let the wicked together fall into their own nets while I alone pass through.  
 I call with my voice to the Lord; with my voice I make supplication to the Lord.  
 I pour out my complaint before Him; I proclaim my sadness before Him!  
 When my spirit departs from me, You know my way. In the path where I walk, they have hidden a trap for me.  
 I look to the right and watch, but there is none who takes notice of me. No refuge remains for me, no man cares for my soul!  
 I cry to You, O Lord, I say, "You are my hope, my portion in the land of the living!"  
 Give heed to my cry, for I am brought very low. Deliver me from my persecutors, for they are too strong for me.  
 Bring my soul out of prison, that I may confess Your name.  
 The righteous shall wait patiently for me until You shall reward me.

v. (8) *Out of the depths I cry to You, O Lord. Lord, hear my voice!*

**Tone 2** *(by John the Monk)*

Our Light that enlightens all comes to be baptized.  
 The Forerunner sees Him and rejoices in His soul.  
 His hand trembles as he shows Him to the people:  
 "Behold, the Redeemer of Israel, the One Who frees us from corruption."//  
 O sinless One, Christ our God, glory to You!

Soprano  
Alto

Tenor  
Bass

Our Light that enlightens all comes to be baptized. The Forerunner sees Him and rejoices in his soul. His hand trembles

runner sees Him and rejoices in his soul. His hand trembles



as he shows Him to the peo - ple: "Behold the Redeemer of Is - ra-el,

the One who frees us from cor - rup - tion." O sinless One, Christ

our God, - glo - ry to You!

v. (7) Let Your ears be attentive to the voice of my supplications!

Our Light that enlightens all  
 comes to be baptized.  
 The Forerunner sees Him and rejoices in His soul.  
 His hand trembles as he shows Him to the people:  
 "Behold, the Redeemer of Israel,  
 the One Who frees us from corruption."//  
 O sinless One, Christ our God, glory to You!

Soprano  
Alto

Tenor  
Bass

Our Light that en-light-ens all comes to be bap-tized. The Fore-

runner sees Him and re - joic - es in his soul. His hand trembles

as he shows Him to the peo - ple: "Behold the Redeemer of Is - ra-el,

the One who frees us from cor - rup - tion." O sinless One, Christ

our God, - glo - ry to You!

*v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.*

A servant baptized our Redeemer  
 and the coming of the Spirit bore witness to Him.  
 The hosts of Angels saw this and shook with fear.  
 And the voice of the Father was heard from heaven:  
 "The One on Whom the Forerunner lays his hand,  
He is My beloved Son; I am well pleased in Him."//  
 O Christ our God, glory to You!

Soprano  
Alto

Tenor  
Bass

A servant baptized our Re-deem - er, and the coming of the Spirit

bore wit-ness to Him. The hosts of angels saw this and shook with fear.

And the voice of the Father was heard from hea - ven: "This One  
 on Whom the Forerunner lays his hand, He is My beloved Son; I  
 am well pleased in Him." O Christ our God, — glo - ry to You!

v. (5) For Your Name's sake I wait for You, O Lord. My soul has waited for Your word; my soul has hoped on the Lord.

A servant baptized our Redeemer  
 and the coming of the Spirit bore witness to Him.  
 The hosts of Angels saw this and shook with fear.  
 And the voice of the Father was heard from heaven:  
 "The One on Whom the Forerunner lays his hand,  
He is My beloved Son; I am well pleased in Him."//  
 O Christ our God, glory to You!

Soprano  
Alto  
Tenor  
Bass  
 A servant baptized our Re-deem - er, and the coming of the Spirit  
 bore wit-ness to Him. The hosts of angels saw this and shook with fear.

And the voice of the Father was heard from hea - ven: "This One  
 on Whom the Forerunner lays his hand, He is My beloved Son; I  
 am well pleased in Him." O Christ our God, - glo - ry to You!

*v. (4) From the morning watch until night, from the morning watch, let Israel hope on the Lord!*

The streams of the Jordan received You, their Source,  
 and the Comforter descended in the form of a dove.  
He Who bowed the heavens now bows His head.  
 The Clay cries aloud to the Potter:  
 "Why do You command me to do what is beyond me;  
 for it is I that should be baptized by You?"//  
 O sinless One, Christ our God, glory to You!

Soprano  
 Alto  
 Tenor  
 Bass

The streams of the Jordan received You, their source, and the Com-  
 forter descended in the form of a dove. He who bowed the heavens

now bows His head. The Clay cries aloud to the Pot-ter: "Why do You  
command me to do what is beyond me; for I ra-ther should be bap-  
tized by You." O sinless One, Christ our God, glo - ry to You!

*v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.*

The streams of the Jordan received You, their Source,  
and the Comforter descended in the form of a dove.

He Who bowed the heavens now bows His head.

The Clay cries aloud to the Potter:

"Why do You command me to do what is beyond me;  
for it is I that should be baptized by You?"//

O sinless One, Christ our God, glory to You!

Soprano  
Alto

Tenor  
Bass

The streams of the Jordan received You, their source, and the Com-  
forter descended in the form of a dove. He who bowed the heavens

now bows His head. The Clay cries aloud to the Pot-ter: "Why do You

command me to do what is beyond me; for I ra-ther should be bap-

tized by You." O sinless One, Christ our God, glo - ry to You!

*v. (2) Praise the Lord, all nations! Praise Him, all peoples!*

Wishing to save mankind that had gone astray,  
 You did not think it unworthy for You  
 to be clothed in the form of a servant;  
 for it was proper for You as Master and God  
 to take upon Yourself human nature for our sake.  
 Being baptized in the flesh, O Redeemer,  
 You made us worthy of forgiveness.  
 And so we cry out to You://  
 "O Benefactor, Christ our God, glory to You!"

Soprano  
Alto

Tenor  
Bass

Wishing to save humanity that had gone a - stray You did

not think it un-wor - thy for You to be clothed in the form of a

ser - vant; for it was proper for You as Mas - ter and God

to take upon Yourself human na - ture for our sake. Be - ing bap - tized

in the flesh, O Re - deem - er, You made us worthy of for - give - ness.

This is why we cry out to You: "O Benefactor Christ our

God, glo - ry to You."

v. (1) For His mercy is confirmed on us, and the truth of the Lord endures forever.

*Priest/Deacon begin Entrance with the Gospel*

*The priest offers the prayer of the Entrance: In the evening, in the morning, and at noonday, we praise, bless, give thanks, and pray to You, O Master of All. Let our prayer be set as incense before You, and do not incline our hearts to evil words or thoughts. But deliver us from all that seek to ensnare our souls, for upon You, O Lord, are our eyes. And upon You have we set our hope; do not put us to shame, O our God. For unto You are due all glory, honor and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages, Amen. (Entrance will be WITH THE GOSPEL)*

Wishing to save mankind that had gone astray,  
 You did not think it unworthy for You  
 to be clothed in the form of a servant;  
 for it was proper for You as Master and God  
 to take upon Yourself human nature for our sake.  
 Being baptized in the flesh, O Redeemer,  
 You made us worthy of forgiveness.  
 And so we cry out to You://  
 "O Benefactor, Christ our God, glory to You!"

Soprano  
Alto

Tenor  
Bass

Wishing to save humanity that had gone a - stray You did  
 not think it un - wor - thy for You to be clothed in the form of a  
 ser - vant; for it was proper for You as Mas - ter and God  
 to take upon Yourself human na - ture for our sake. Be - ing bap - tized  
 in the flesh, O Re - deem - er, You made us worthy of for - give - ness.



This is why we cry out to You: "O Benefactor Christ our

God, glo - ry to You."

*Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.*

**Tone 2** (by Byzas)

You bowed Your head before the Forerunner and crushed the heads of the dragons.  
 You stood in the waters and enlightened all things//  
 that they might glorify You, O Savior, the Light of our souls.

Soprano  
Alto

Tenor  
Bass

You bowed Your head before the Fore-run-ner and crushed the

heads of the dra - gons. You stood in the waters and en-light-ened

all things that they might glorify You, O Sav-ior, the Light of our souls.

Priest: Wisdom! Upright!  
 "O Gladsome Light," and the Great Prokeimenon:



O Gladsome Light of the Holy Glory  
Of the immortal Father,  
Heavenly, holy, blessed Jesus Christ!  
Now that we have come to the setting of the sun  
And behold the light of evening  
We praise God: Father, Son, and Holy Spirit, One God.  
For meet it is at all times to worship You  
With voices of praise, O Son of God  
And Giver of Life!  
Therefore all the world glorifies You.

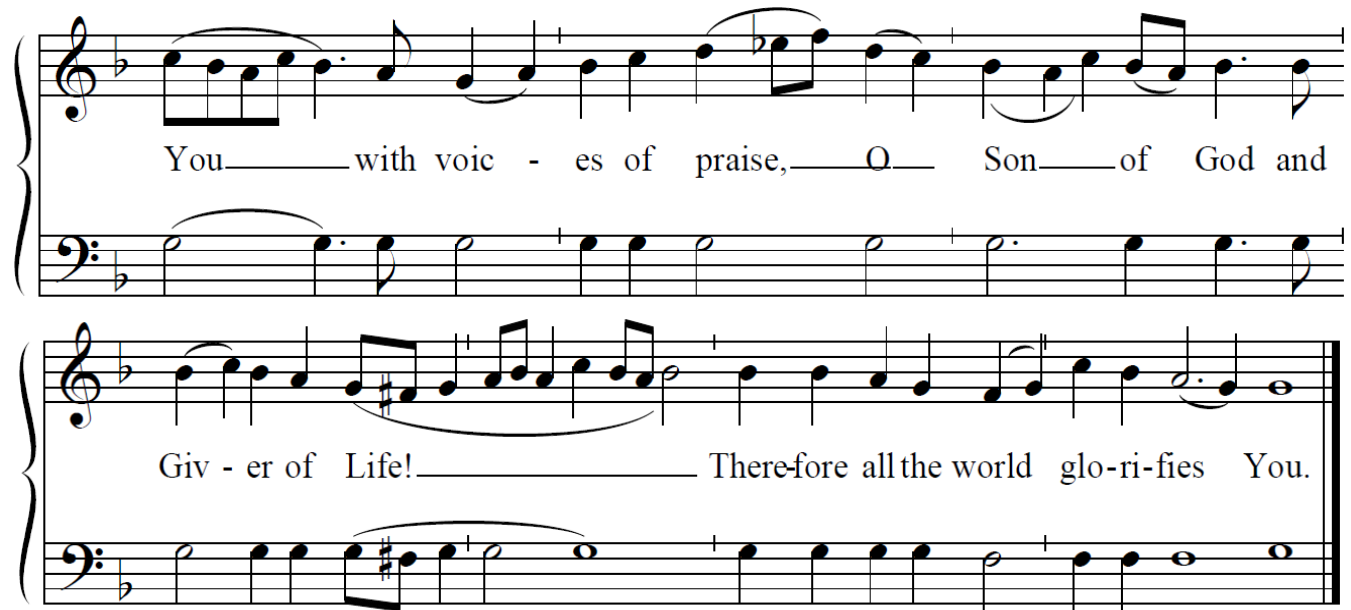
O Glad-some Light of the ho-ly glo - ry of the im-mor-tal Fa -

ther, heav - en - ly, ho - ly, bless - ed Je - sus Christ!

Now that we have come to the set-ting of the sun\_\_\_\_\_ and be -

hold the light of eve - ning we praise\_\_\_\_\_ God:\_\_\_\_\_ Fa-ther, Son, and Ho-ly

Spir - it. For meet it is at all times to wor-ship



You with voices of praise, O Son of God and  
Giver of Life! Therefore all the world glorifies You.

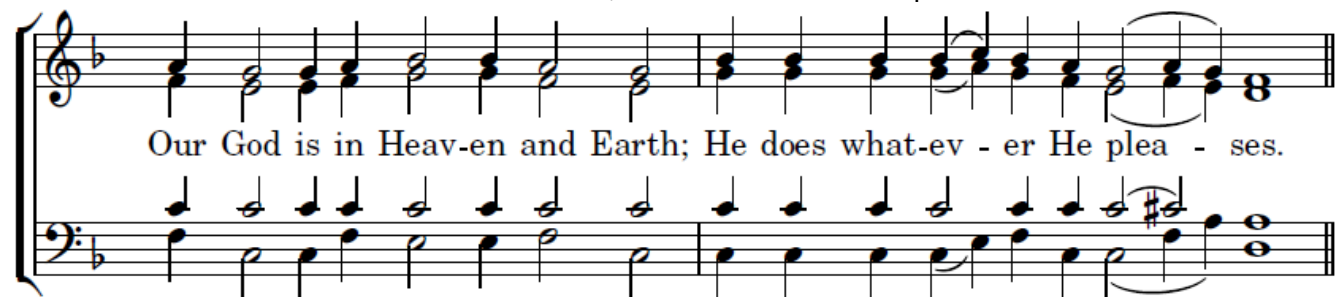
**Tone 7 The Great Prokeimenon**

*Priest/First Deacon:* Let us attend.

*Priest:* † Peace be to all.

*Priest/First Deacon:* Wisdom. The prokeimenon in the Seventh Tone, Our God is in heaven and earth; He does whatever He pleases.

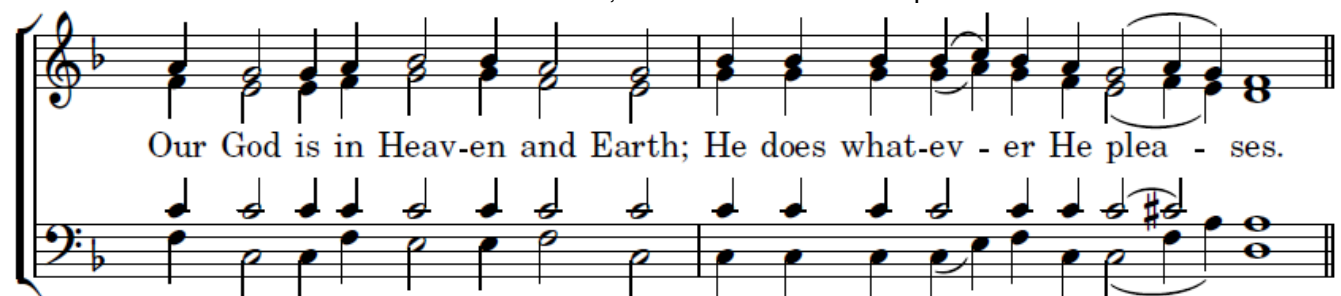
*Choir:* Our God is in heaven and earth; He does whatever He pleases.



Our God is in Heaven and Earth; He does whatever He pleases.

*Priest/Deacon:* When Israel went forth from Egypt, the house of Jacob from a people of strange language, Judah became his sanctuary, Israel his dominion.

*Choir:* Our God is in heaven and earth; He does whatever He pleases.



Our God is in Heaven and Earth; He does whatever He pleases.

*Priest/Deacon:* The sea looked and fled; Jordan turned back.

*Choir:* Our God is in heaven and earth; He does whatever He pleases.

Our God is in Heav-en and Earth; He does what-ev - er He plea - ses.

*Priest/Deacon:* What ails you, O sea, that you fled? O Jordan, that you turned back?

*Choir:* Our God is in heaven and earth; He does whatever He pleases.

Our God is in Heav-en and Earth; He does what-ev - er He plea - ses.

*First Deacon:* Our God is in heaven and earth ...

*Choir:* ... He does whatever He pleases.

He does what-ev - er He plea - ses.

### Old Testament Readings

*The Holy Doors are closed.*

*Priest/Deacon:* Wisdom!

*Reader:* The reading from The First Book of Moses called Genesis (1:1-13)

*Priest/Deacon:* Let us attend!

*Reader:* In the beginning God made the heaven and the earth. Now the earth was invisible and unformed, and darkness was upon the deep and the Spirit of God was borne upon the water. And God said, "Let there be light", and there was light. And God saw the light, that it was good; and God made a separation between the light and the darkness. And God called the light Day, and the darkness he called Night; and there was evening and there was morning, one day. And God said, "Let there be a firmament in the midst of the water and let there be a separation between the water and the water"; and it was so. And God made the firmament. And God made a separation between the water, which was below the firmament, and between the water which was above the firmament. And God called the firmament Heaven; and God saw that it was good, and there was evening and there was morning, a second day. And God said, "Let the water below heaven be gathered together into one gathering, and let dry land appear"; and it was so. And the water below heaven was gathered together into their gatherings, and the dry land appeared. And God called the dry land Earth, and the accumulations of the waters he called Seas. And God saw that it was good. And God said, "Let the earth sprout herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed is in it according to its kind upon the earth"; and it was so. And the earth brought forth herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed was in it according to its kind upon the earth, and God saw that it was good. And there was evening and morning, a third day.

*Priest/Deacon:* Wisdom!

**Reader:** The reading from the Second Book of Moses called Exodus (14:15-18, 21-23, 27-29):

**Priest/Deacon:** Let us attend!

**Reader:** The Lord said to Moses, "Why do you cry to me? Speak to the children of Israel and let them strike camp. And you, lift up your rod, and stretch out your hand over the sea and divide it, let the children of Israel go into midst of the sea on dry ground. And I will harden the hearts of Pharaoh, of his servants and of all the Egyptians so that they shall go in after them, and I will be glorified in Pharaoh and all his host, his chariots, and his horses. And all the Egyptians shall know that I am the Lord, when am glorified in Pharaoh, his chariots, and his horses". Then Moses stretched out his hand over the sea; and the Lord drove the sea back by a strong south wind all night, and made the sea dry land, and the water was divided. And the children of Israel went into the midst of the sea on dry ground, and the water was a wall for them on their right hand and on their left. The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's cavalry, his chariots, and his riders. And Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when day came; and the Egyptians fled into the water, and the Lord shook off the Egyptians into the midst of the sea. The waters returned and covered the chariots and the riders and all the host of Pharaoh that had gone after them into the sea; not so much as one of them remained. But the children of Israel walked on dry ground in the midst of the sea.

**Priest/Deacon:** Wisdom!

**Reader:** The reading from the Second Book of Moses called Exodus (15:22-16:1):

**Priest/Deacon:** Let us attend!

**Reader:** Moses led the children of Israel up from the Red Sea and brought them to the desert of Sour. And they marched for three days in the desert and found no water to drink. They came to Merry and were unable to drink the water from Merry, because it was bitter. And so the place was named "Bitterness". And the people started to murmur against Moses and say, "What are we to drink?" Moses cried to the Lord and the Lord showed him a piece of wood. He threw it into the water and it became sweet. There God laid down for him statutes and judgments and he tested him there and said, "If you listen to the voice of the Lord, your God, and do what is well-pleasing before him, heed his commandments and keep all his statutes, I will not bring on you any of the diseases that I brought on the Egyptians. For I am the Lord who heals you". And they came to Elam and there were twelve springs of water there and seventy date palms. And they encamped there by the waters. Then they moved away from Elam and the whole Assembly of the children of Israel came to desert of Sin, which is between Elam and Shina.

*(Then we stand and sing the following troparion. The Holy Doors are opened. The reader reads the verses and the choir responds.)*

**Tone 5 Troparion**

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It is in the key of D major (one sharp) and 4/4 time. The lyrics are: "You, the Cre - a - tor of the world, have shone forth in the world, to give light to those who sit in dark - - - ness.//". The score includes a vocal line and a piano accompaniment line. The piano part consists of chords and single notes in the right and left hands.

O God Who love man-kind, glo - ry to You!

v: O God, be gracious unto us and bless us; make Your face to shine upon us and have mercy on us, that Your way may be known upon the earth, Your saving power among the nations.

Soprano Alto  
Tenor Bass  
to give light to those who sit in dark - - - ness. //

O God Who love man - kind, glo - ry to You!

v: Let the peoples confess You, O God; let all the peoples confess You. Let the nations be glad and sing for joy, for You judge the peoples with equity and guide the nations upon the earth.

Soprano Alto  
Tenor Bass  
to give light to those who sit in dark - - - ness. //

O God Who love man - kind, glo - ry to You!

v: Let the peoples confess You, O God; let all the peoples confess You: the earth has yielded its increase. May God, our God bless us. May God bless us. Let all the ends of the earth fear Him.

Soprano  
Alto

to give light to those who sit in dark - - - ness. //

Tenor  
Bass

O God Who love man - kind, glo - ry to You!

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.  
Amen.

Soprano  
Alto

You, the Cre - a - tor of the world, have shone forth in the

Tenor  
Bass

world, to give light to those who sit in dark - - - ness. //

O God Who love man-kind, glo - ry to You!

**Old Testament Readings**

*The Holy Doors are closed.*

*Priest/Deacon:* Wisdom!

*Reader:* The reading from Joshua, son of Nun (3:7-8, 15-17)

*Priest/Deacon:* Let us attend!

*Reader:* The Lord said to Jesus, "This day I will begin to exalt you in the sight of all the children of Israel, that they may know that, as I was with Moses, so I will be with you. And now command the



priests who bear the Ark of the Covenant, and say, ‘When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan’”. And when the priests who bore the ark of the covenant of the Lord had come to the Jordan, and the feet of the priests bearing the ark were dipped in the brink of the water (the Jordan overflowed all its banks throughout the time of harvest), the waters coming down from above stood and rose up in a heap far off, from the city of Adami, as far as the area of Kariathiarim, and those flowing down toward the sea of the Araba, as far as the Salt Sea, were wholly cut off. And the people stopped opposite Jericho. The priests who bore the Ark of the Covenant of the Lord stood ready on dry ground in the midst of the Jordan. And all the children of Israel crossed through dry land, until the whole people had finished passing over the Jordan.

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Fourth Book of Kingdoms (2 KINGS 2:6-14)

*Priest/Deacon:* Let us attend!

*Reader:* Elijah said to Elisha, Stay here; for the Lord has sent me as far as the Jordan”. But Elisha said, “As the Lord lives, and as you yourself live, I will not leave you”. So the two of them went on. Fifty men of the sons of the prophets came and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water with it; the water was parted to the one side and to the other, and the two of them crossed on dry ground. When they had crossed, Elijah said to Elisha, “Ask me what I may do for you, before I am taken up from you”. Elisha said, “Please let me inherit a double share of your spirit”. He replied, “You have asked a hard thing; yet, if you see me as I am being taken up from you, it shall be granted you; if not, it shall not”. It came to pass that as they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah was taken up in a whirlwind as if into heaven. Elisha kept watching and crying out, “Father, father. The chariot of Israel and its horseman.” But when he could no longer see him, Elisha grasped his own clothes and tore them in two pieces. He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. Elisha took the mantle of Elijah that had fallen from him, and struck the water, and they were not parted. And he said, “Where is the God of Elijah now?” And so Elisha struck the waters, and the waters were parted to the one side and to the other, and Elisha went over on dry ground.

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Fourth Book of Kingdoms (2 KINGS 5:9-14)

*Priest/Deacon:* Let us attend!

*Reader:* Gneomon, Governor of the King of the Assyrians, came with his chariots and horses, and halted at the door of Elisha’s house. And Elisha sent a messenger to him, saying, “Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be cleansed”. But Gneomon was angry, and went away, saying, “Behold, I said that he shall come out to me, and call on the name of the Lord his God, and lay his hand on the leprosy, and remove it from my flesh. Are not Ababa and Pharphar, the rivers of Damascus, better than all the waters of Israel? Could I not go and wash in them, and be cleansed?” So he turned and went away in a rage. But his servants came near and said to him, “Father, if the prophet had commanded you to do some great thing, would you not have done it? But he has simply said to you, ‘Wash, and be cleansed’?” So he went down and plunged himself seven times in the Jordan, according to the word of the man of God; and his flesh was restored for him like the flesh of a little child, and he was cleansed.

*(Then we stand and sing the following troparion. The Holy Doors are opened. The reader reads the verses and the choir responds.)*

### Tone 6 Troparion

The musical score is for a Troparion in Tone 6. It is written for four voices: Soprano, Alto, Tenor, and Bass. The key signature is one sharp (F#), and the time signature is common time (C). The lyrics are: "You have shone forth to tax collectors and sin - ners be-cause of". The melody is primarily in the Soprano and Alto parts, with the Tenor and Bass parts providing harmonic support. The lyrics are placed below the vocal lines.

Your abundant mer - cies. Where should Your light shine but on those who  
sit in dark - - ness? // O our Sav - ior, glo - ry to You!

v: The Lord reigns, He is robed in majesty; the Lord is robed, He is girded with strength. Yea, the world is established; it shall never be moved; Your throne is established from of old; you are from everlasting. (Ps.92:1-2)

Soprano  
Alto  
Tenor  
Bass

Where should Your light shine but on those who sit in  
dark - - - ness? // O our Sav - ior, glo - ry to You!

v: The floods have lifted up, O Lord, the floods have lifted up their voice, the floods have lifted up their roaring. (Ps.92:3)

Soprano  
Alto  
Tenor  
Bass

Where should Your light shine but on those who sit in

dark - - - ness? // O our Sav - ior, glo - ry to You!

v: Mightier than the thunders of many waters, mightier than the waves of the sea, the Lord on high is mighty! Your decrees are very sure; holiness befits Your house, O Lord, for evermore. (Ps.92:4-5)

Soprano  
Alto

Tenor  
Bass

Where should Your light shine but on those who sit in

dark - - - ness? // O our Sav - ior, glo - ry to You!

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Soprano  
Alto

Tenor  
Bass

You have shone forth to tax collectors and sin - ners be-cause of

Your abundant mer - cies. Where should Your light shine but on those who

**Old Testament Readings**

*The Holy Doors are closed.*

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Prophecy of Isaiah (1:16-20)

*Priest/Deacon:* Let us attend!

*Reader:* Thus says the Lord: Wash yourselves; make yourselves clean; remove your evil doings from your souls; before my eyes cease from your evil doings. Learn to do good; seek judgment, deliver the oppressed; give judgment for the orphan, do right for the widow. And come and let us reason together, says the Lord. Though your sins are like scarlet, I will make them white as snow; though they are red like crimson, I will make them white like wool. If you are willing and listen to me, you shall eat the good of the land; but if you are not willing and do not listen to me, a sword shall devour you; for the mouth of the Lord has spoken this.

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the First Book of Moses called Genesis (32:1-10)

*Priest/Deacon:* Let us attend!

*Reader:* Jacob looked up and saw the army of God encamped around and the angels of God met him; and when Jacob saw them he said, "This is God's encampment." So he called the name of that place Encampment. And Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom, instructing them, "Thus you shall say to my lord Esau: Thus says your servant Jacob, 'I have sojourned with Laban, and stayed until now; and I have sheep, oxen, asses, menservants, and maidservants; and I have sent to tell my lord Esau, in order that your servant may find favor in your sight'". And the messengers returned to Jacob, saying, "We came to your brother Esau, and he is coming to meet you, and four hundred men with him". Then Jacob was greatly afraid and distressed; and he divided the people that were with him, and the oxen and the sheep, into two encampments, thinking, "if Esau comes to the one encampment and destroys it, then the other encampment which is left shall be saved". And Jacob said, O God of my father Abraham and God of my father Isaac, O Lord who said to me, 'Return to the land of your birth and I will do you good,' let me be worthy of all the righteousness and all the truth which you have done to your servant, for I crossed the Jordan with only this staff of mine".

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Second Book of Moses called Exodus (2:5-10)

*Priest/Deacon:* Let us attend!

*Reader:* Pharaoh's daughter came down to wash at the river, and her maidens walked beside the river; she saw the basket among the reeds and sent her maid to fetch it. When she opened it she saw the child in the basket; and it was crying. Pharaoh's daughter took pity on him and said, "This is one of the Hebrews' children". Then his sister said to Pharaoh's daughter, "Do you want me to call you a Hebrew woman to nurse the child for you?" And Pharaoh's daughter said to her, "Go". So the girl went and called the child's mother. And Pharaoh's daughter said to her, "Look after this child, and nurse him for me, and I will give you your wages". So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh's daughter, and he became a son for her; and she named him Moses, for she said, "I took him out of the water".

*Priest/Deacon:* Wisdom!

*Reader:* The reading from Judges of Israel (6:36-40)

*Priest/Deacon:* Let us attend!

**Reader:** Gideon said to God, "If you are going to save Israel by my hand, as you have said, see, I am laying a fleece of wool on the threshing floor; if there is dew on the fleece alone, and it is dry on all the ground, then I shall know that you are going to save Israel by my hand, as you have said". And it was so. When Gideon rose early next morning and squeezed the fleece, he wrung enough dew from the fleece to fill a bowl with water. Then Gideon said to God, "Do not let your anger burn against me, let me speak once again; pray, let me make trial once again with the fleece; let it be dry only on the fleece, and on all the ground let there be dew". And God did so that night; for it was dry on the fleece only, and on all the ground there was dew.

**Priest/Deacon:** Wisdom!

**Reader:** The reading from the Third Book of Kingdoms (1 KINGS 18:30-39)

**Priest/Deacon:** Let us attend!

**Reader:** Elijah said to the people, "Come close". And all the people came closer to him. Elijah took twelve stones, according to the number of the tribes of Israel, to whom the word of the Lord had come, saying, "Israel shall be your name". With the stones he built and repaired the altar of the Lord that had been cast down. Then he made a trench around the altar, large enough to contain two measures of seed. Next he put the pieces of wood on the altar he had made, cut the holocaust in pieces, and laid them on the pieces of wood and piled them on the altar. He said, "Bring me two jars of water and pour it on the holocaust and on the pieces of wood". Then he said, "Do it a second time"; and they did it a second time. Again he said, "Do it a third time"; and they did it a third time, so that the water ran all around the altar, and filled the trench also with water. And the prophet Elijah cried aloud to heaven and said, "O Lord, God of Abraham, Isaac, and Israel, hear me today by fire. And let this people know that you alone the Lord, the God of Israel, that I am your servant, and that through you I have done all these things, and that you have turned back the heart of this people to you". Then fire from the Lord fell from heaven and consumed the holocaust and the pieces of wood; and the fire licked up the water that was in the trench, the stones, and the dust. And the people fell on their faces and said, "The Lord indeed is God; he is God".

**Priest/Deacon:** Wisdom!

**Reader:** The reading from the Fourth Book of Kingdoms (2 KINGS 2:19-22)

**Priest/Deacon:** Let us attend!

**Reader:** The men of the city of Jericho said to Elisha, "The situation of this city is good, as you see, lord; but the water is bad, and the land is unfruitful". He said, "Bring me a new bowl, and put salt in it". And he took it. Then he went to the spring of water and threw the salt in it, and said, "Thus says the Lord, I have healed this water; henceforth no one shall die from it, no one be unfruitful because of it". So the water has been healed to this day, according to the word which Elisha spoke.

**Priest/Deacon:** Wisdom!

**Reader:** The reading from the Prophecy of Isaiah (49:8-15)

**Priest/Deacon:** Let us attend!

**Reader:** Thus says the Lord: In an acceptable time I heard you, in a day of salvation I helped you. I fashioned you and I gave you and set you as a covenant to the people, to establish the land, to apportion inheritances for the desolate, saying to the prisoners, "Come forth"; to those who are in darkness, "Reveal yourselves". They shall feed along the ways, on all the paths shall be their pasture. They shall not hunger nor thirst, neither scorching wind nor sun shall smite them, but he who has mercy on them will comfort them, and will lead them through springs of waters. And I will make every mountain a way, and every path a pasture for them. See, some shall come from afar, some from the North and from the Sea, and others from the land of the Persians. Let the heavens rejoice and the earth be glad; let the mountains break out into joy and the hills into righteousness. For God has had mercy on his people, and has comforted the lowly of his people. But Sion said, "The Lord has forsaken me and the Lord has forgotten me". Shall a woman forget her child, or have no mercy on the offspring of her womb? Even though a woman may forget, yet I will not forget you, says the Lord Almighty.

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**Priest:** Let us attend! † Peace to all!

**Reader:** And to Your spirit!

**Priest/Deacon:** Wisdom!

**Reader, For the Great Blessing of Water, Tone 3:** The prokeimenon in the Third Tone, The Lord is my light and my Savior, whom shall I fear?

*Choir:*

Soprano Alto

Tenor Bass

The Lord is my light and my Sa - vior, whom shall I fear?

*Priest/Deacon:* The Lord is the defender of my life, of whom shall I be afraid?

*Choir:*

Soprano Alto

Tenor Bass

The Lord is my light and my Sa - vior, whom shall I fear?

*Priest/Deacon:* The Lord is my light and my Savior ...

*Choir:* ... whom shall I fear?

Soprano Alto

Tenor Bass

whom shall I fear?

*Priest/Deacon:* Wisdom!

**Epistle: (143) 1 Corinthians 9:19-27**

*Reader:* The reading from the First Epistle of St. Paul to the Corinthians.

*Priest/Deacon:* Let us attend!

*Reader:* Brothers and sisters, although I was free from all, I brought myself in obedience to all, so that I might gain even more. To the Jews I became as a Jew, so that I might win over the Jews. To those who are under the law, I became as under the law, so that I might gain those who are under the law. To those who are without law, I became as one without law (not being without law toward God, but under law toward Christ), so that I might win those who are without law. To the weak I became as weak, that I might gain the weak. I have become all things to all people, so that I may by all means save some. Now I do this for the sake of the Good News, so that I may be a joint partaker of it. Do you not know that those who run in a race run with everyone else, but that only one receives the prize? Run like that, in order to win! Everyone who competes in the games exercises self-control in all things. Now they do it in order to receive a corruptible crown, but we seek an incorruptible crown. This is how I run, not without a goal. This is how I fight, not beating the air! Instead, I chastise my body and bring it into submission, for fear that after having preached to others, I myself should be disqualified.

*Priest:* † Peace be to you.

*Alleluia:* Tone 6

*Reader:* **And to Your spirit.** In the 6<sup>th</sup> Tone: Alleluia! Alleluia! Alleluia!

**Choir:** Alleluia! Alleluia! Alleluia!

**Reader:** My heart overflows with a goodly theme: I address my verses to the king.

**Choir:** Alleluia! Alleluia! Alleluia!

**Reader:** You are the fairest of the sons of men.

**Choir:** Alleluia! Alleluia! Alleluia!

**After the censuring, the priest, standing at the Altar Table, reads the prayer before the Gospel:**

**Priest:** *Illumine our hearts, O Master, Who loves mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Implant also in us the fear of Your blessed commandments that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well pleasing to You. For You are the illumination of our souls and bodies, O Christ our God, and unto You we ascribe glory, together with Your Father, Who is from everlasting, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.*

**Gospel:** (9) Luke 3:1-18

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**Priest/Deacon:** Wisdom! Upright Let us hear the Holy Gospel.

**Priest (facing the people):** † Peace be to all.

**Choir:** And to your spirit.

And to your spi - rit.

**First Deacon:** The reading from the Holy Gospel according to St. Luke.

**Choir:** Glory to You, O Lord, glory to You.

Glo - ry to You, O Lord, glo - ry to You.

**Priest/Deacon:** Let us attend!

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. He came into the entire region around the Jordan, preaching the baptism of repentance for remission of sins. As it is written in the book of the words of Isaiah the prophet, saying:

*The voice of one crying in the wilderness,  
 "Make ready the way of the Lord.  
 Make his paths straight.  
 Every valley will be filled.  
 Every mountain and hill will be brought low.  
 The crooked will become straight,  
 and the rough ways smooth.  
 All flesh will see God's salvation."*

To the multitudes who went out to be baptized by him, John said, "You offspring of vipers, who warned you to flee from the wrath to come?

Therefore, bring forth fruits worthy of repentance. Do not begin to say among yourselves, 'We have

Abraham as our father; for I tell you that God is able to raise up children to Abraham from these stones! Even now, the axe also lies at the root of the tree, and so every tree that does not bring forth good fruit is to be cut down and thrown into the fire."

The multitudes asked him, "What then must we do?"

John answered them, "Whoever has two coats should give to the one who has none. He who has food should do likewise."

Tax collectors also came to be baptized, and they asked him, "Teacher, what must we do?"

He replied, "Do not collect more than what is appointed to you."

Soldiers also asked him, "What about us? What must we do?"

He said to them, "Do not accuse anyone wrongfully, and extort from no one by violence. Be satisfied with your wages."

As the people were in expectation, and everyone reasoned in their hearts concerning John, whether perhaps he was the Christ, John answered them all, "I indeed baptize you with water, but the one who is coming is more powerful than I! I am not worthy to untie the strap of his sandals! He will baptize you in the Holy Spirit and fire! His winnowing fan is in his hand, and he will thoroughly cleanse his threshing floor. He will gather the wheat into his barn; but the chaff he will burn up with unquenchable fire."

With many other exhortations, he preached Good News to the people.

*Choir:* Glory to You, O Lord, glory to You.

Glo - ry to You, O Lord, glo - ry to You.

**Sermon**

*(then continue with the Liturgy of St. Basil)*



**(Instead of "It is truly meet ...," we sing the following)**

**Hymn to the Theotokos**

All of creation rejoices in you,  
 O Full of Grace:  
 the assembly of Angels and the race of men.  
 O sanctified temple and spiritual paradise,  
 the glory of virgins,  
 from whom God was incarnate and became a Child –  
 our God before the ages.  
 He made your body into a throne,  
 and your womb He made more spacious than the heavens.  
 All of creation rejoices in you,  
 O Full of Grace. Glory to you!

All of creation re - joi - ces in you, O Full of Grace,

the assembly of angels and the race of men.

O sanctified temple and spiritual par - a - dise, the glory of vir - gins,

from whom God was incarnate and be - came a child

our God before the a - ges. He made your body in - to a throne,  
and your womb He made more spacious than the hea - vens.  
All of creation re - joi - ces in you, O Full of Grace, — Glo - ry to you!

The musical score is written for piano and voice. It consists of three systems of music. Each system has a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are: "our God before the a - ges. He made your body in - to a throne, and your womb He made more spacious than the hea - vens. All of creation re - joi - ces in you, O Full of Grace, — Glo - ry to you!"

**After the prayer before the ambo, the Great Blessing of Waters takes place.**

### Great Blessing of Water

*The Priest, vested in Epitrachelion and Phelonion, censes the Cross lying on the Holy Table three times. After this, having given up the censer, he takes up the Cross and, holding it upon his head, exits through the Royal Gates. Before him goes candlebearers; and before all of them go two carrying banners, one of whom also carries the Gospel Book. The Priest takes the Cross from his head, makes the Sign of the Cross with it over the people from four sides, and places the Cross on the table prepared for it. But if the water be in a vessel, the Cross is set on the edge of it. A small table is prepared as at the Lesser Sanctification of Waters.*

Soprano Alto

Tenor Bass

The voice of the Lord is upon the waters cry - ing:


"Come, one and all, re-ceive the Spir - it of wis - dom,

the Spirit of under - stand - ing, the Spirit of the fear\_ of God,

from Christ Who now has shone\_ forth."

The musical score is written for Soprano Alto and Tenor Bass. It consists of four systems of music. Each system has a vocal line and a piano accompaniment line. The lyrics are: "The voice of the Lord is upon the waters cry - ing:", "Come, one and all, re-ceive the Spir - it of wis - dom,", "the Spirit of under - stand - ing, the Spirit of the fear\_ of God,", and "from Christ Who now has shone\_ forth." The music is in a minor key and features a steady, rhythmic accompaniment.

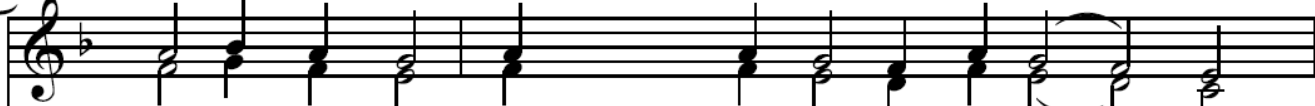
Soprano  
Alto



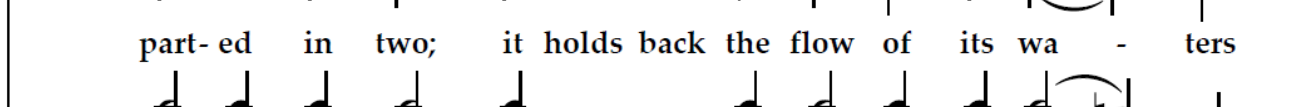
Tenor  
Bass

To-day the nature of the waters is sanc - ti - fied. The Jordan is

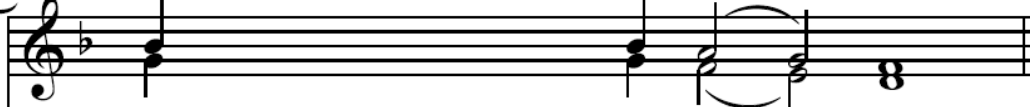
Detailed description: This system shows the vocal parts for Soprano/Alto and Tenor/Bass. The Soprano/Alto part is written on a treble clef staff with a key signature of one flat (B-flat). The Tenor/Bass part is written on a bass clef staff. The lyrics are: "To-day the nature of the waters is sanc - ti - fied. The Jordan is".



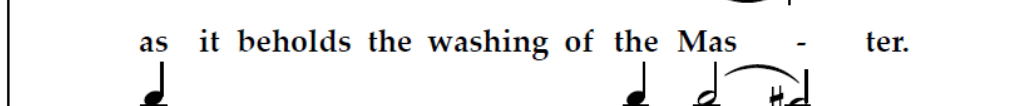
part - ed in two; it holds back the flow of its wa - ters



Detailed description: This system continues the vocal parts. The Soprano/Alto part continues with the lyrics: "part - ed in two; it holds back the flow of its wa - ters". The Tenor/Bass part continues with the same lyrics. The music features a mix of quarter and eighth notes with some rests.

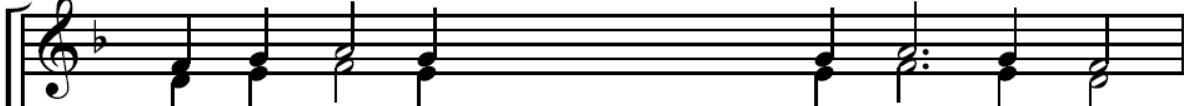


as it beholds the washing of the Mas - ter.



Detailed description: This system concludes the first phrase. The Soprano/Alto part ends with a final chord. The Tenor/Bass part also concludes with a final chord. The lyrics are: "as it beholds the washing of the Mas - ter."

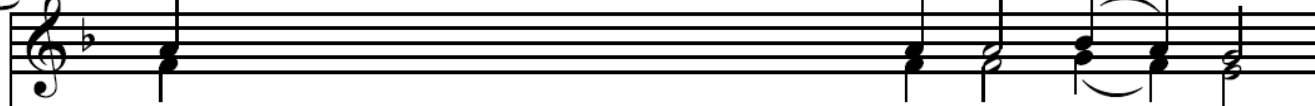
Soprano  
Alto



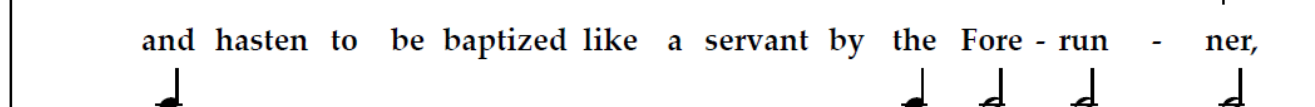
Tenor  
Bass

You have come to the river as a Man, O Christ the King,

Detailed description: This system begins the second phrase. The Soprano/Alto part is on a treble clef staff. The Tenor/Bass part is on a bass clef staff. The lyrics are: "You have come to the river as a Man, O Christ the King,".



and hasten to be baptized like a servant by the Fore - run - ner,



Detailed description: This system continues the second phrase. The Soprano/Alto part continues with the lyrics: "and hasten to be baptized like a servant by the Fore - run - ner,". The Tenor/Bass part continues with the same lyrics. The music features a mix of quarter and eighth notes with some rests.

on account of our sins, O good God Who love man-kind.

This system shows the piano accompaniment for the first line of text. It consists of two staves: a treble clef staff and a bass clef staff. The music is in a minor key and features a steady accompaniment of chords and single notes.

*Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages, amen.*

Soprano  
Alto

Tenor  
Bass

To the voice of one crying in the wil-der-ness, "Pre-prepare the

This system shows the vocal parts for Soprano, Alto, Tenor, and Bass. The Soprano and Alto parts are on a treble clef staff, and the Tenor and Bass parts are on a bass clef staff. The lyrics are: "To the voice of one crying in the wil-der-ness, "Pre-prepare the

way of the Lord," You came, O Lord taking the form of—

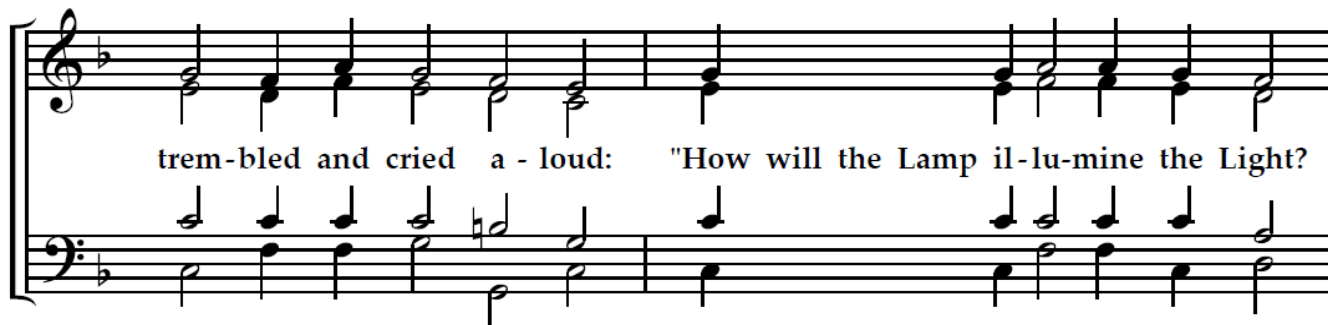
This system shows the piano accompaniment for the second line of text. It consists of two staves: a treble clef staff and a bass clef staff. The music continues with a steady accompaniment of chords and single notes.

ser - vant. You asked to be baptized though You have no know -

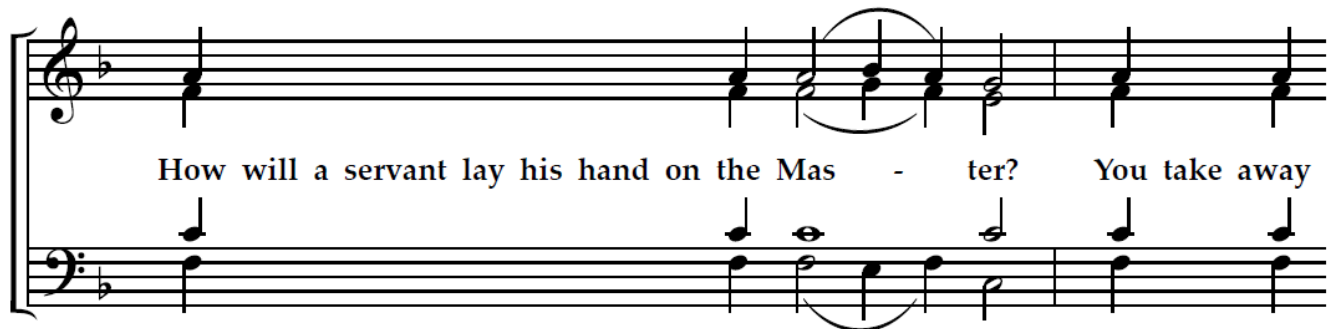
This system shows the piano accompaniment for the third line of text. It consists of two staves: a treble clef staff and a bass clef staff. The music continues with a steady accompaniment of chords and single notes.

ledge of sin. The wa-ters saw You and were a-fraid. The Fore-run-ner

This system shows the piano accompaniment for the fourth line of text. It consists of two staves: a treble clef staff and a bass clef staff. The music continues with a steady accompaniment of chords and single notes.



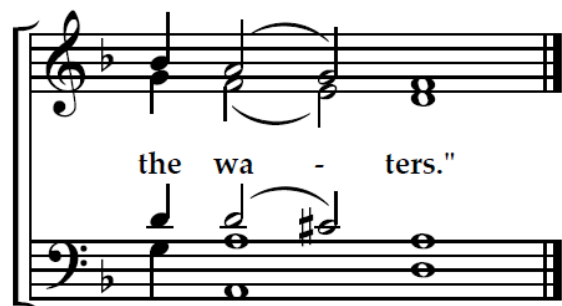
trem-bled and cried a - loud: "How will the Lamp il-lu-mine the Light?



How will a servant lay his hand on the Mas - ter? You take away



the sin of the world, O— Sav - ior. Sanctify both me and



the wa - ters."

**Priest/Deacon:** Wisdom!

**Reader:** The reading from the Prophecy of Isaiah (35:1-10)

**Priest/Deacon:** Let us attend!

**Reader:** Thus says the Lord: Rejoice, thirsty desert. Let the desert be glad and flower like a lily. The deserts of Jordan shall blossom and be overgrown and be glad. The glory of Lebanon has been given to it and the honor of Carmel. And my people shall see the glory of the Lord and the majesty of God. Be strong, enfeebled hands and palsied knees. Give comfort and say to the faint-hearted, "Be strong and do not fear. See, our God is giving judgment and will give it. He himself will come and save us. Then the eyes of the blind shall be opened and the ears of the deaf shall hear. Then the lame shall leap like a deer and the tongue of stammerers shall speak clearly, because water has burst out in the desert and a channel in a thirsty land. And the waterless land shall become pools and there shall be a spring of water for the thirsty land. There shall be joy of birds there, roosts of owls and reed beds and pools. And there shall

be a pure way there, and it shall be called a holy way, and no one unclean may pass along it. There shall be no unclean way there. But the scattered shall walk upon it and not go astray. There shall be no lion there, nor shall any of the evil wild beasts go up on it or be found there. But the redeemed and gathered by the Lord will walk on it. And they shall return and come to Sion with joy and exultation, and everlasting joy shall be upon their head. For on their head shall be praise and rejoicing, and gladness shall possess them. Pain, grief and sighing have fled away”.

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Prophecy of Isaiah (55:1-13)

*Priest/Deacon:* Let us attend!

*Reader:* Thus says the Lord: You that thirst, go for water. And as many of you as have no money, make your way and buy. And eat and drink wine and fat without money and price. Why do you spend money on what is not food, and toil for what does not satisfy? Hear me, and eat what is good, and your soul shall delight in good things. Give heed with your ears and follow in my ways. Listen to me and your soul shall live among good things. And I will make an eternal Covenant with you, the sure mercies of David. See, I have given him as a testimony among the Nations, a ruler and commander among the Nations. See, Nations who do not know you shall call upon you, and peoples who are not acquainted with you shall take refuge with you, for the sake of the Lord your God and the Holy One of Israel, because he has glorified you. Seek the Lord, and when you find him, call upon him. But when he comes near you, let the impious abandon his ways and a lawless man his plans. And return to the Lord and you shall find mercy, and cry out, for he will abundantly forgive your sins. For my plans are not like your plans, nor are my ways like your ways, says the Lord. But as far as heaven is from earth, so far is my way from your ways and your thoughts from my mind. For as rain or snow comes down from heaven and does not return until it has saturated the earth and it brings forth and sprouts and gives seed to the sower and bread for food, so shall my word be. Whatever comes out of my mouth shall not return to me empty, until everything that I wished has been fulfilled. And I will make my ways and my commands prosper. You shall go out with gladness and be taught with joy. For the mountains and hills shall leap up, welcoming you with joy, and all the trees of the field shall clap with their branches. And instead of brambles cypress shall come up, and instead of nettles myrtle shall come up. And there shall be for the Lord a name and an everlasting sign, and it shall not fail.

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Prophecy of Isaiah (12:3-6)

*Priest/Deacon:* Let us attend!

*Reader:* Thus says the Lord: Draw water with gladness from the wells of salvation. And you shall say in that day, “Sing praise to the Lord and cry out his name. Proclaim among the Nations his glorious deeds Remind them that his name has been exalted. Sing praise to the name of the Lord, for he has done mighty things. Proclaim these in all the earth. Rejoice and be glad, you that dwell in Sion, because the Holy One of Israel has been exalted in the midst of her”.

*Priest:* Let us attend! † Peace to all!

*Reader:* And to Your spirit!

*Priest/Deacon:* Wisdom!

*Priest serving alone returns to the Altar Table and is given the censer.*

*Reader, For the Great Blessing of Water, Tone 3:* The prokeimenon in the Third Tone, The Lord is my light and my Savior, whom shall I fear?

Choir:

Musical score for Soprano/Alto and Tenor/Bass parts. The lyrics are: "The Lord is my light and my Sa - vior, whom shall I fear?"

*Reader:* The Lord is the defender of my life, of whom shall I be afraid?

Choir:

Musical score for Soprano/Alto and Tenor/Bass parts. The lyrics are: "The Lord is my light and my Sa - vior, whom shall I fear?"

*Reader:* The Lord is my light and my Savior ...

*Choir:* ... whom shall I fear?

*Priest/Deacon:* Wisdom!

**Epistle:** (143 ctr) 1 Corinthians 10:1-4)

*Priest/Deacon/Reader:* The reading from the First Epistle of St. Paul to the Corinthians.

*Priest/Deacon:* Let us attend!

*Priest/Deacon/Reader:* Brothers and sisters, I do not want you to be ignorant, that our forefathers were all under the cloud: all passed through the sea; and they were all baptized into Moses in the cloud and in the sea. They all ate the same spiritual food and drank the same spiritual drink. They drank from a spiritual rock that followed them, and that rock was Christ.

*Priest:* † Peace be to you.

*Alleluia:* Tone 4

*Reader:* **And to Your spirit.** In the 4<sup>th</sup> Tone: Alleluia! Alleluia! Alleluia!

*Choir:* Alleluia! Alleluia! Alleluia!

Musical score for Alleluia in the 4th tone. The lyrics are: "Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)"

*Reader:* The voice of the Lord is upon the waters.

*Choir:* Alleluia! Alleluia! Alleluia!



Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)

This musical score is for a piano accompaniment of the Alleluia. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat). The melody is primarily in the treble staff, with chords and bass lines in the bass staff. The lyrics are written below the treble staff. The first two phrases are 'Al - le - lu - ia,' and the third is 'Al - - le - lu - ia! (x3)'. There are some circled notes in the treble staff, possibly indicating a specific performance instruction or a repeat sign.

**Reader:** The God of glory thunders; the Lord is upon many waters.

**Choir:** Alleluia! Alleluia! Alleluia!

Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)

This musical score is identical to the one above, featuring a piano accompaniment for the Alleluia with two staves and the lyrics 'Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)'.

**After the censuring, the priest, standing at the Altar Table, reads the prayer before the Gospel:**

**Priest:** *Illumine our hearts, O Master, Who loves mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Implant also in us the fear of Your blessed commandments that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well pleasing to You. For You are the illumination of our souls and bodies, O Christ our God, and unto You we ascribe glory, together with Your Father, Who is from everlasting, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.*

**Gospel:** (2) Mark 1:9-11

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**Priest/Deacon:** Wisdom! Upright! Let us hear the Holy Gospel.

**Priest (facing the people):** † Peace to all.

**Choir:** And to your spirit.

And to your spi - rit.

This musical score is for a piano accompaniment of the phrase 'And to your spirit.' It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The melody is in the treble staff, and the bass staff provides harmonic support. The lyrics are written below the treble staff.

**First Deacon:** The reading from the Holy Gospel according to St. Mark.

**Choir:** Glory to You, O Lord, glory to You.

Glo - ry to You, O Lord, glo - ry to You.

**Priest/Deacon:** Let us attend!

At that time, Jesus came from Nazareth of Galilee, and he was baptized by John in the Jordan. Immediately coming up from the water, he saw the heavens torn open and the Spirit descending on him like a dove. A voice came out of the heavens, "You are my beloved Son. In you I am well pleased."

**Choir:** Glory to You, O Lord, glory to You.

Glo - ry to You, O Lord, glo - ry to You.

**Then the Deacon says this Litany:**

In peace let us pray to the Lord.

**Choir:** Lord, have mercy. *(after each petition)*

Lord, have mer - cy.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

Lord, have mer - cy.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

Lord, have mer - cy.

The first musical notation consists of a treble and bass staff in G major, 4/4 time. The melody is a simple, hymn-like tune with a dotted quarter note followed by an eighth note, then a quarter note, and a half note. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

Lord, have mer - cy.

The second musical notation is identical to the first, featuring a treble and bass staff with the melody and lyrics 'Lord, have mer - cy.'

Again we pray for our Archbishop *Alexander*, for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Lord, have mer - cy.

The third musical notation is identical to the first, featuring a treble and bass staff with the melody and lyrics 'Lord, have mer - cy.'

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

Lord, have mer - cy.

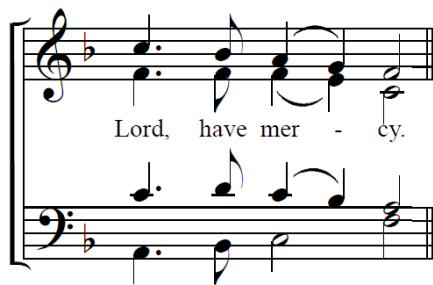
The fourth musical notation is identical to the first, featuring a treble and bass staff with the melody and lyrics 'Lord, have mer - cy.'

For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

Lord, have mer - cy.

The fifth musical notation is identical to the first, featuring a treble and bass staff with the melody and lyrics 'Lord, have mer - cy.'

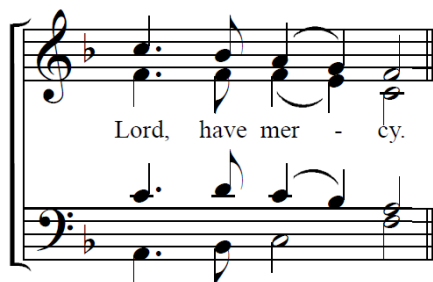
For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.



For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.



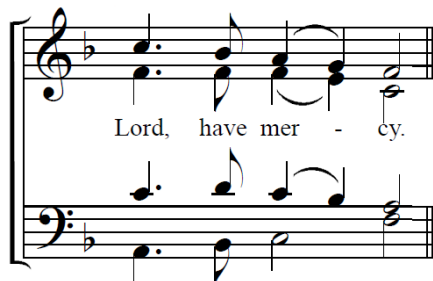
That this water may be sanctified by the power, operation and descent of the Holy Spirit, let us pray to the Lord.



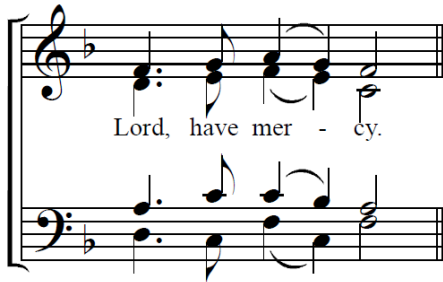
That there may come upon this water the purifying operation of the supersubstantial Trinity, let us pray to the Lord.



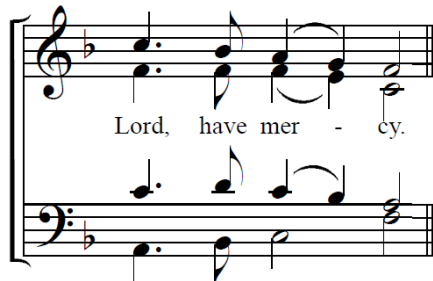
That there may be granted unto them the grace of redemption, the blessing of Jordan, by the power, operation and descent of the Holy Spirit, let us pray to the Lord.



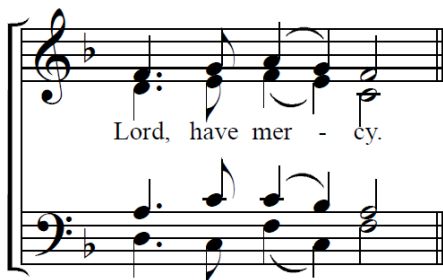
That Satan may quickly be crushed under our feet, and that every evil counsel directed against us may be brought to ruin, let us pray to the Lord.



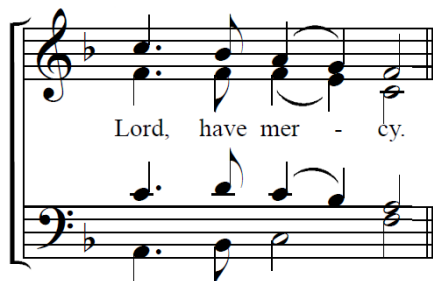
That the Lord God may deliver us from every attack and temptation of the adversary, and count us worthy of the good things that are promised, let us pray to the Lord.



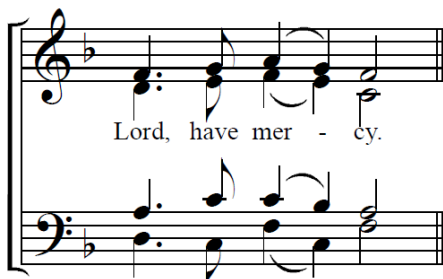
That we may be illumined with the illumination of understanding and piety, through the descent of the Holy Spirit, let us pray to the Lord.



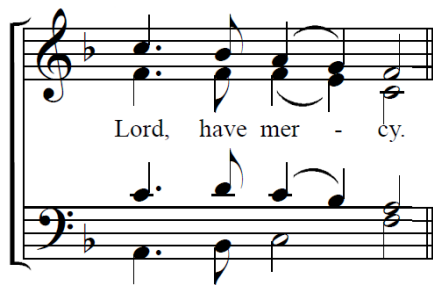
That the Lord God will send down the blessing of Jordan, and sanctify these waters, let us pray to the Lord.



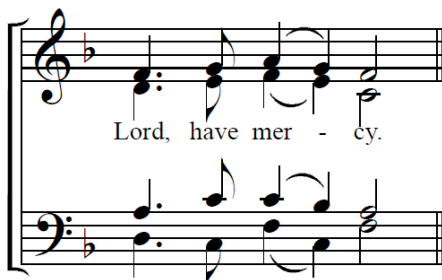
That this water may be a gift of sanctification, and a deliverance from sins, for the healing of soul and body, and for every good purpose, let us pray to the Lord.



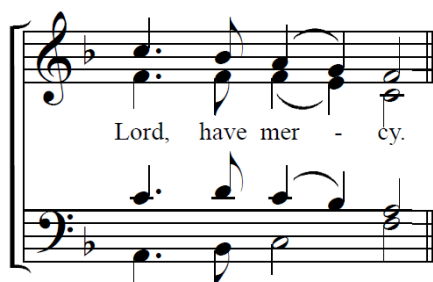
That this water may spring up unto life eternal, let us pray to the Lord.



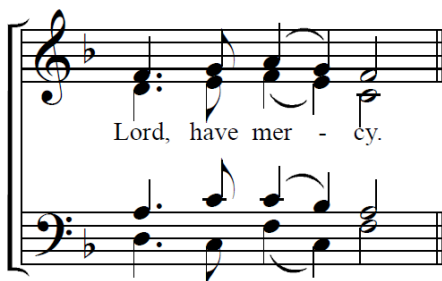
That it may be shown to be the averting of every snare of enemies, visible and invisible, let us pray to the Lord.



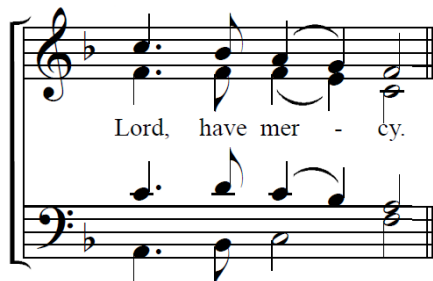
For them that draw of it and take of it for the sanctification of their homes, let us pray to the Lord.



That it may be to the cleansing of soul and body of all that with faith draw and partake of it, let us pray to the Lord.



That we may be counted worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Spirit, let us pray to the Lord.



That the Lord God may hearken unto the voice of supplication of us sinners, and have mercy upon us, let us pray to the Lord.



For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.



Help us, save us, have mercy on us, and keep us, O God, by Your grace.



Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

**Choir:** To You, O Lord.

***If there be no Deacon, the Priest reads the Prayer, including "Amen", secretly after the Litany.***

*O Lord Jesus Christ, the Only-begotten Son, Who is in the bosom of the Father, O True God, Fountain of life and immortality, O Light from light, that came into the world to enlighten it: Illumine our mind by Your Holy Spirit, and accept us who are offering majesty and thanksgiving unto You for Your wondrous and mighty works which are from the ages, and for Your saving Providence in these latter ages, in which You have clothed Yourself in our weak and poor substance, and, condescending to the estate of a servant, Who is King of all, and furthermore suffered to be baptized in Jordan by the hand of a servant, that You, O Sinless One, having sanctified the nature of water, might lead us unto regeneration by water and the Spirit, and restore us to our first freedom. Celebrating the memory of this Divine Mystery, we pray, O Master, the Lover of Mankind: Sprinkle upon us, Your unworthy servants, according to Your divine promise, pure water, the gift of Your deep compassion, that the prayer of us sinners over this water may be acceptable through Your grace, and that through it Your blessing may be granted unto us and unto all Your faithful people, to the glory of Your holy and adorable Name. For unto You is due all glory, honor and worship, together with Your Father Who is without beginning, and Your Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.*

***And he says to himself, "Amen".***

***And when the Deacon has finished the Litany, the Priest begins this Prayer with a loud voice:***

Great are You, O Lord, and wondrous are Your works; and no word shall be sufficient to hymn Your wonders. *(thrice)*

For You, by Your will, from nothingness brought all things into being, by Your might You uphold creation, and by Your providence You order the world. From four elements You have formed creation; You have crowned the course of the year with four seasons. All the rational powers tremble before You. The sun hymns You. The moon glorifies You. The stars meet together before You. The light hearkens unto You. The deeps shudder before You. The springs of water serve You. You have stretched out the heaven as a curtain. You have established the earth upon the waters. You have bounded the sea with sand. You have spilled out the air for breathing. The Angelic Powers serve You. The choirs of Archangels worship You. The many-eyed Cherubim and the six-winged Seraphim, standing and flying round about, cover themselves with fear at Thine unapproachable glory. For You, who are God inexpressible, unoriginate, and ineffable, came down upon earth, taking the form of a servant, being made in the likeness of man. For You, O Master, for the sake of Your tender mercy, could not endure to behold the race of man tormented by the devil; but You came and saved us. We confess Your grace. We proclaim Your mercy. We conceal not Your benevolent acts. You have liberated the nature of our race. You sanctified the Virginal womb by Your nativity. All creation sings the praises of You who has manifested Yourself. For You, O our God, have revealed Yourself upon earth, and have dwelt among men. You sanctified the streams of Jordan, sending down from heaven Your Holy Spirit, and crushed the heads of the dragons that lurked therein.

O King, the Lover of mankind, come now through the descent of Your Holy Spirit, and sanctify this water.

And give it the grace of redemption, the blessing of Jordan. Make it a fountain of incorruption, a gift of sanctification, a loosing of sins, a healing of sicknesses, a destruction of demons, unapproachable by hostile powers, filled with angelic might, that all them that draw and partake of it may have it for the cleansing of souls and bodies, for the healing of sufferings, for the sanctification of homes, and for every useful purpose. For You are our God, Who through water and the Spirit renewed our nature grown old through sin. You are our God, Who through water drowned sin in the days of Noah. You are our God, Who through the sea, by Moses, freed the Hebrew race from the slavery of Pharaoh. You are our God, Who cleaved the rock in the Wilderness, and it gushed forth waters and poured out streams, and satisfied Your thirsty people. You are our God, Who through water and fire, by Elijah, converted Israel from the delusion of Ba'al.

*Then the Priest says the following thrice, blessing the water with his hand at each repetition:*  
And, O Master, sanctify now this water by Your Holy Spirit. *(thrice)*

And grant unto all them that touch it, and partake of it, and anoint themselves with it, sanctification, health, cleansing and blessing.

Save, O Lord, and be merciful unto our Archbishop, *Alexander*, the Priests, Priestmonks, the Diaconate in Christ, all the clergy and people here present, together with our brothers and sisters who are absent for just cause.

Save, O Lord, our faithful rulers. And preserve them under Your protection in peace, and subdue under them every enemy and adversary, granting all their petitions which are for salvation and life eternal, that by the elements, by men and angels, by things visible and invisible, Your Most-holy Name may be glorified, with the Father and the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*Priest:* † Peace be unto all.



*Choir:* And to your spirit.

*Priest/Deacon:* Let us bow our heads unto the Lord.

*Choir:* To You, O Lord.

*And the Priest, bowing his head, says this Prayer:*

Incline Your ear, O Lord, and hear us, You Who willed to be baptized in the Jordan, and sanctified the waters. And bless all of us who, through the bending of our necks, signify our servitude. And count us worthy to be filled with Your sanctification by partaking of this water. And may it be to us, O Lord, for the healing of soul and body.

*Exclamation:*

For You are our sanctification, and unto You do we send up glory, thanksgiving and worship, together with Your Father Who is without beginning, and Your Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*And immediately, blessing the water in crosswise form with the Precious Cross, he dips it perpendicularly, sinking it in the water and raising it, holding it by the crossbars with both hands, and singing this Troparion, TONE 1:*

Soprano  
Alto

When You, O Lord, were baptized in the Jordan, the

Tenor  
Bass

worship of the Trinity was made man-i-fest, for the voice of

the Fa-ther bore wit-ness to You, and called You His be-loved

Son, and the Spir - it, in the form of a dove, confirmed the  
 truth-ful-ness of His word. O Christ\_ our God, You have re-vealed  
 Your - self and have enlightened the world, glo - ry to You!

*Blessing 1: Priest*

*Blessing 2: Choir*

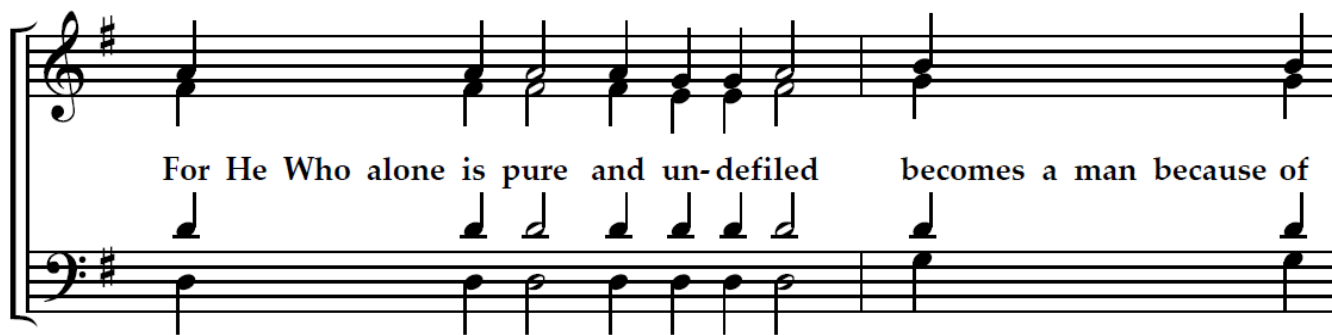
*Blessing 3: Choir*

*And the same is sung by the Choir. Again, a second time, in like manner the Priest signs the water; and likewise a third time. Then the Priest takes some of the sanctified water in a bowl, and turns to face the west. He holds the Cross in his left hand and the sprinkler (an aspergillus or branch of basil) in his right hand. Then all approach and kiss the Precious Cross, and the Priest signs each in the face with the sanctified water. And the Troparion is sung many times, until everyone has been sanctified by the sprinkling of the water.*

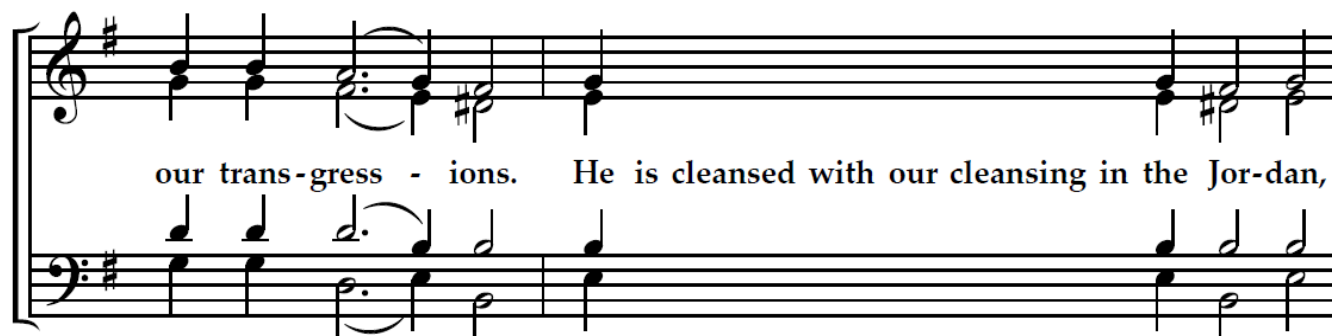
*And immediately all go into the temple, singing, in TONE 6:*

Soprano  
 Alto  
 Tenor  
 Bass

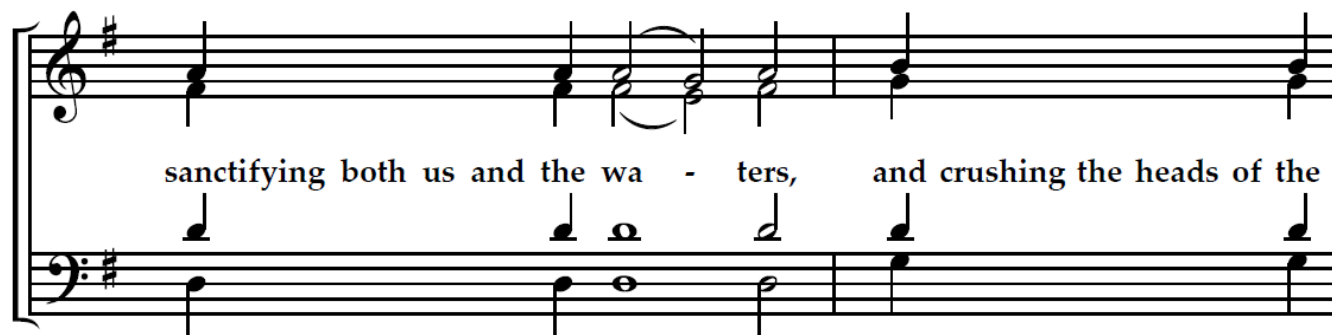
Let us the faithful praise the greatness of God's plan for us.



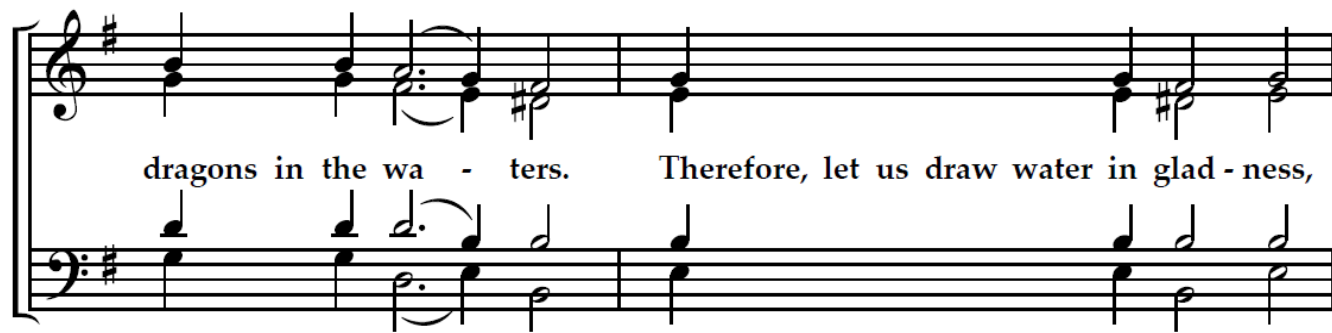
For He Who alone is pure and un-defiled becomes a man because of



our trans-gress - ions. He is cleansed with our cleansing in the Jor-dan,



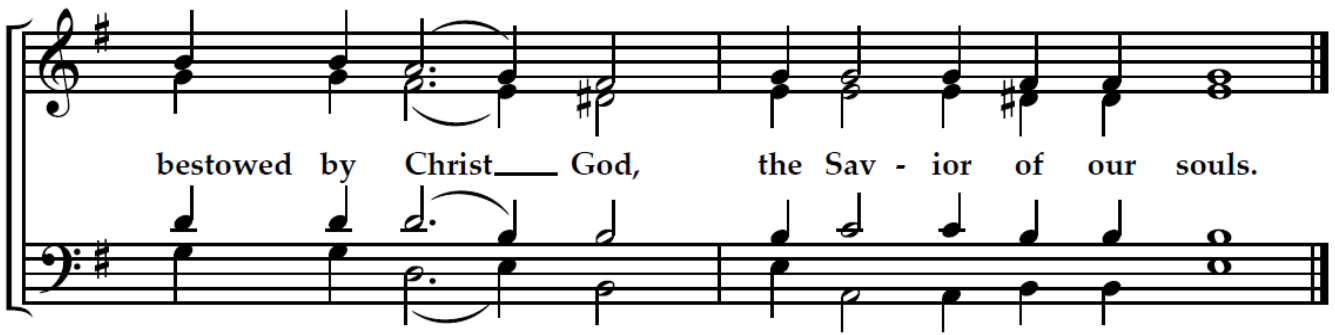
sanctifying both us and the wa - ters, and crushing the heads of the



dragons in the wa - ters. Therefore, let us draw water in glad - ness,

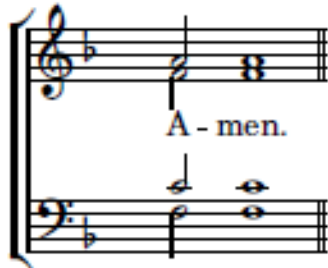


for upon those who draw in faith the grace of the Spirit is invisibly

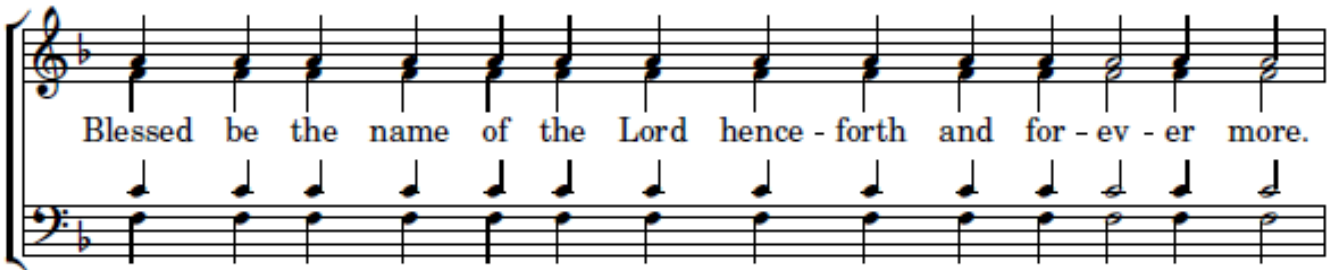


bestowed by Christ God, the Sav - ior of our souls.

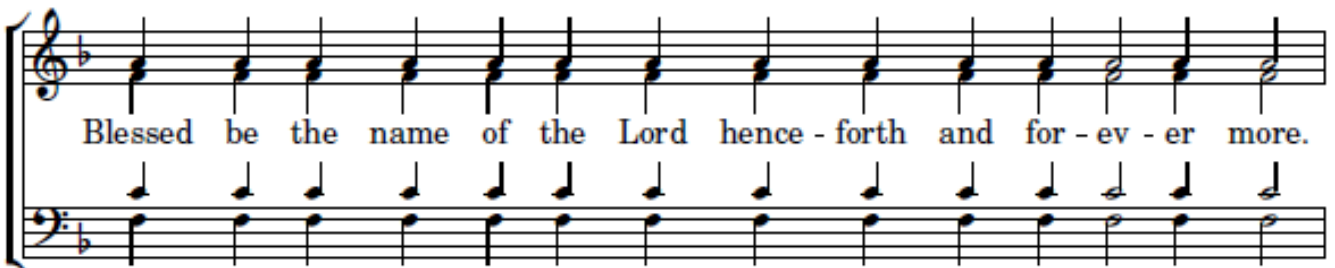
*People:* Amen. Blessed be the name of the Lord, henceforth and forever more. (x3)



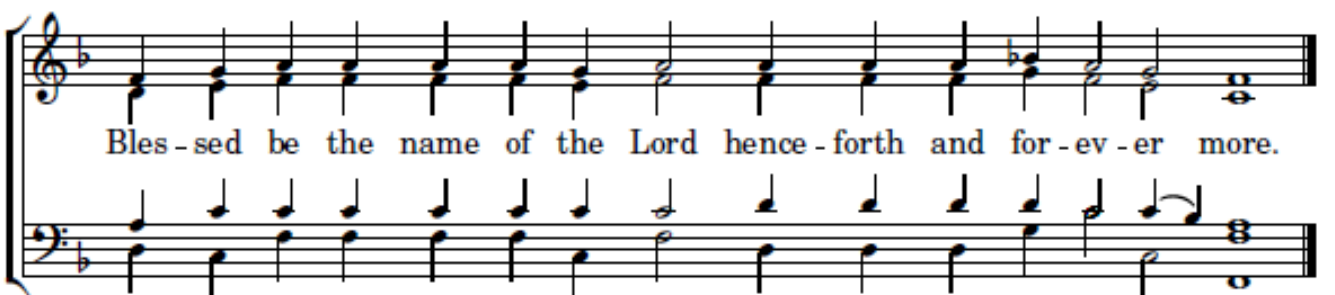
A - men.



Blessed be the name of the Lord hence - forth and for - ev - er more.



Blessed be the name of the Lord hence - forth and for - ev - er more.



Bles - sed be the name of the Lord hence - forth and for - ev - er more.

*First Deacon in.*

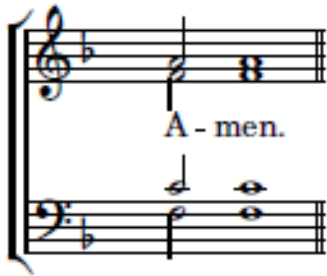
*If there are no deacons, the priest blesses the chalice on the table of Oblation:*

*The deacon(s) kneels at the north side of the Holy Table:*

*Priest:* † The mystery of Your dispensation, O Christ our God, has been accomplished and perfected as far as it was in our power; for we have had the memorial of Your death; we have seen the type of Your Resurrection; we have been filled with Your unending life; we have enjoyed Your inexhaustible food; which in the world to come be well-pleased to vouchsafe to us all, through the grace of Your eternal Father, and Your holy and good and life-creating Spirit, now and ever and unto ages of ages. Amen.

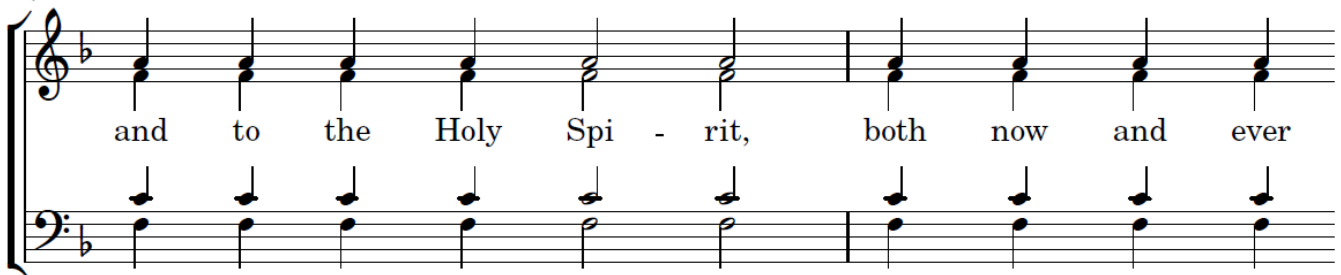
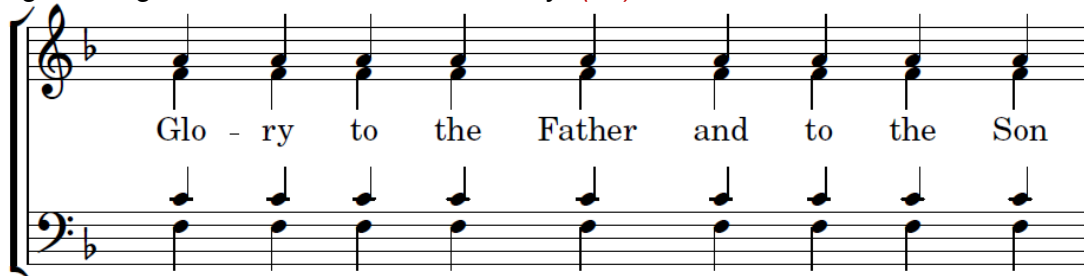
**Priest:** † The blessing of the Lord be upon you through His grace and love for mankind always, now and ever and unto ages of ages.

**People:** Amen.



**Priest (facing east, hands raised):** Glory to you, O Christ our God and our hope, glory to you!

**People:** Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord, have mercy. (3x) Father, bless!



**And first having drunk of the sanctified water, the Priest makes the Full Dismissal:**

**Priest, holding the blessing cross:** May He Who deigned to be baptized by John in the Jordan for our salvation, Christ our True God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

*People:* Amen.

